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DAVID McKINNEY and JAMES ALLISON, Editors.

"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

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Select Poetry.

Our Rest.

"The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." My feet are worn and weary with the march Over rough roads and up the steep hill-side; O, city of our God, I fain would see Thy pastures green, where peaceful waters

My hands are weary, laboring, toiling on, Day after day, for perishable meat; Oh, city of our God, I fain would rest; I sigh to gain thy glorious mercy sent.

My garments, travel worn and stained with dust, Oft rent by briars and thorns that crowd my

Would fain be made, O Lord, by righteousness, Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin, Impiety, and scorn upon the earth; Oh, city of our God, within thy walls, All, all, are clothed upon with the new birth,

My heart is weary of its own deep sin-Sinning, repenting, sinning still alway; When shall my soul thy glorious presence feel, And find its guilt, dear Saviour, washed away?

Patience, poor soul; the Saviour's feet were The Saviour's heart and hands were weary too; His garments stained, and travel-worn, and old,

His sacred eyes blinded with tears for you. Love thou the path of sorrow that he trod; Toil on, and wait in patience for thy rest, Oh, city of our God, we soon shall see Thy glorious walls, home of the loved and blest.

From our London Correspondent.

-S. Roberts.

Visit to Northumberland-The English Synod and its Home Mission—Plans for a Better Sus-tentation of the Ministry—The United Presbyte-rians—Revival at Newcastle—Lord John Russel posing its Pretences—Controversy About Scottish Ballads—Storms and Shipwrecks—Sir William Armstrong and his Artillery—Rifls Corps and Coast Defence—Spain and England—Lord Ellenborough and Garibaldi—The Central Italian's Latest Movement—The Lord Advocate on John Knox, at Exeter Hall—News from India and China—Postscript.

LONDON, Nov. 11th, 1859.

EROM ALNWICK in Northumberland out

office bearer of our Church, and a thorough man of business,) take one half of the contee, and at the last Synod a scheme was submitted to the Court and sanctioned by t, containing two leading rules and provisions. 1st. That inasmuch as it is essential that every minister in the Church should receive a minimum stipend of £100 per annum, that where congregations are weak, and are not able to raise that sum, if they will establish a Home Missionary Association, to collect by small subscriptions as the ordinary stipend, the Home Mission undertakes that the stipend shall be so far sertions that the views of Evangelical Chrisaided out of its general fund as to secure the minister the minimum sum above mentioned. 2dly. That inasmuch as it is most desirable that ministers should receive more than the minimum, that wherever a congregation is paying a stipend of £100 out of its own resources, that for every pound contributed above this sum, the Home Mission will give ten shillings, or one half, and thus onward and upward, so as to secure to the

You will perceive how very important to the stability and permanence of any Church is such a movement. I love the American Presbyterians so well, that I long exceedingly to hear of a general movement, such The strong helping the weak-"all at it and | endorsed by every skeptic and free thinker, always at it "-these are the principles by at the present moment. the successful development of which, the has £135 and a manse, worth altogether

The object of our movement is to teach the people the principle that God helps those who help themselves, and to encourage those who are willing to do their best. The United Presbyterians have a Presbytery in this county, and connected as it is, with the United Presbyterian Church in Scotland the ministers have some help from

their own Home Mission Fund. Over hill and dale, amid traditional and romantic scenes, including the battle field of the Percy and the Douglas, which is immor-talized in the ballad of "Chevy Chase," with the glorious old Castle of the Ducal family of Northumberland, with its figures of "Hotspur" and other "invincible knights," armed cap a pie on its turrets, we pass day after day, and in the evenings meet with and address the respective con-

The Northern Presbyterians in England, chiefly farmers and "hinds," (farm servants,) and are stout, ruddy, large boned, and stalwart. Their ancestors fought in the feudal James V., and his invading army, on Flodden Field, on that disastrous day when

"The flowers of the forest were a' wed away!" The people are warm-hearted and hospitable; and though Winter is upon us, yet with blazing coal fires and all manner of kindness, a Missionary Deputation goes on with its work cheerily, even though its members must travel over wild districts, out

At Newcastle on Tyne, there is a considerable interest in the revival of true religion. Mr. Hanna, of Berry Street church, Beifast, has recently 'visited the place, and has been giving the people much informa- Tyne, and there is no doubt that, after a tion as to the Ulster Awakening. I had an little time, the British artillery will be by opportunity of addressing a public meeting at far the most powerful in the world. Think ings since, and all through my Deputational being thrown with unerring aim five miles, tour, I propose to make this the staple of and of shells the most destructive-destroyevery address, because that if we get a re- ing, if need be, Cherbourg, Cronstradt, and vived Christianity among our people, every another Sebastopol, (if it existed,) without thing else, financial and otherwise, will move along equably and prosperously. Besides it is something important, indeed, to be able to Rifle corps are multiplying rapidly, and tell formalists how the Convincing Spirit the opinion grows that we must, if Napoleon has waked up formalists elsewhere, to see live, fight pro aris et focis, before very that their orthodoxy was worthless to shelter long. The Bishop of Oxford has been them from the storm of Divine anger, and sounding the trumpet of alarm, and one of also to tell sinners, even the vilest, that the members of Parliament for Kent has what has been done in Ulster may be done been calling on the descendants of those

here, and that by the grace of our Lord Jesus Christ every guilty, polluted, trembling soul, " may be saved even as they."

LORD JOHN RUSSEL has been receiving, this week, a Deputation in reference to the Morrara "kidnapping" case. The Hon. Mr. Langdale, a Roman Catholic gentleman of ancient English lineage, has been trying to justify the act of the Papal Government in retaining the Jewish boy, by throwing the fault on the parents, in having taken a Christian into their service! This superstitious girl baptized the child surreptitiously -the act is indelible—the grace is there by the opus operatum; and "why did you take * Catholic into your house?" is all the consolation the poor Hebrew father gets from Mr. Langdale! Lord John Russel says to this-"I am sure that if in this country any one was to propose that Roman Catholics should be prevented from taking a Protestant nursery maid into their service, every Roman Catholic would cry out against it as a gross violation of religious liberty, and would maintain that such a law would be only an aggravation of the offence of taking the child from its parents. So that upon the justice of the case there need be no argu-

What the Deputation asked, was that in any Congressional settlement of the affairs of Italy, the treatment of the Jews in the Mortara case should be brought by England before the Governments of Europe. More than this, they suggested that Bologna should be left free, and not obliged to return under Papal domination, and that Eng. land should thus use her influence for an issue which would necessarily "leave this child free."

Lord John said that it would be quite useless to bring the case before the Pope's Government, but that he would communicate the views of the Deputation to his

ministerial colleagues. You can well conceive how the hatred of the Popish party against Lord John Russel, is intensified by such a spirit as he now manifests, and by his cordial sympathy with a movement which has so thoroughly exand the Mortara Case—Meeting at Dublin to Sympathize with the Pope—"A Big Lee"—The National Sunday League—A Workingman Exposing its Pretences—Controversy About Scottish County of the World. The Times holds that the sposing its Pretences—Controversy About Scottish County of the World. is, to take away the temporal sovereignty of

FROM ALNWICK, in Northumberland, out to express sympathy for the afflicted Pius upon a Deputation for our Synod's Home IX, and speeches of great vehemence have ission, I address to you my present letter. been delivered. A Father O'Connel was chant layman, (that is, a zealous intelligent storm of cheers, that the Papal Government was emphatically "paternal!" Such a "big lee," as the Scotch vernacular would gregations of the county, in order to bring put it, has a paternity peculiarly its own! before all the people the importance and ne- Dr. Cullen delivered a violent tirade against cessity of a better sustentation of the Chris- Lords Palmerston and Russel, and against tian ministry among them. We are the the "excommunicated" King of Sardinia. Deputies of the Home Mission Commit. Verily, proud Babylon begins to be abased, and she holds at this moment in her hand a "cup of trembling."

THE NATIONAL SUNDAY LEAGUE is beginning to hold fresh meetings, in order to obtain the opening of national museums, galleries and libraries, and gardens, on the afternoon of the Lord's day. Of course there was the usual "cant?" of the party about "religious liberty interfered with." much as in their power, as supplemental to and the usual base abuse of the text, "The Sabbath was made for man;" and also astians on the Sabbath questions, were "traditions and prejudices.

Then there is the fine Deistical talk about the refining influence as to the study of works of art, and for "the cultivation of truth and the beautiful," as "the necessary supplement of the church and the chapel." The usual professed zeal was put forth as to anxiety of the League on behalf of "the working man," and "the cultivation of his higher nature." A working plasterer, and another of the sons of toil, moved and seconded a resolution to the effect that public places should be opened on Saturday afternoons, instead of on the Sabbath; claiming the Sabbath as the working man's day, and as our system of Church Government is so as "the inestimable privilege of his order;" well qualified to bring into powerful and that the object of the League was to secuuniversal operation, a Sustentation Fund. larize the day, and that this object was

'T is thus that the false pretences of the Free Church of Scotland has acquired a League have been repeatedly exposed; and stability such as cannot be shaken, and by although these mobs and semi infidel gathwhich every minister, even in poor Shetland, erings carry resolutions occasionally, by a majority, yet no Government will dare to accede to their demands.

THE ROMANTIC BALLADS OF SCOTLAND form the subject of a literary discussion of great interest at the present time. Mr. Robert Chambers, who last year, by unfair extracts from old Annals, tried to blacken the memory of the Scottish. Reformers and their successors, now has been endeavoring to deprive those Scottish ballads so touch. ing and tender, and some of them "almost like a holy psalm," in the better affections which they awaken-of their antique reputation. He says they are not of any ancient date, but were mainly written by a lady of rank, in the beginning of the last century. Professor Aytoun takes up the cudgels in defence of the literature of his country, and proves, by reference to ancient Scandinivian ballads, the antiquity of the corresponding lavs of Scotland.

THE STORMS are scarcely yet hushed. are numerous. The English Synod and the which in tropical fury burst on our coasts United Presbyterian Church, have the mass on the 25th of October, and which, besides of the population. They are a hardy race, the destruction of the Royal Charter, have strewed the shores with wrecks. There were two hundred and sixty one wrecks in October alone; in the ten months of the wars of their chiefs, and overwhelmed year, including October, one thousand four hundred and seventy three. More rain also has fallen in a short time, than for several years. All over Europe, for several years, the fall of rain has been below the average, and great evil has resulted. The flax crop, both on the Continent and Ireland, with sereal crops also, have again been very short. England, last Spring and Summer, was well watered, but the turnip crop and means of cattle-feeding I find are generally deficient, particularly in Scotland and in this Northern

part of Britain from which I write. SIR WILLIAM ARMSTRONG continues his great cannon-casting works at Newcastle on teshead, on the same subject, a few even- of a ball one hundred pounds in weight

Kentish bowmen who won the battles of t Cressy and Agincourt, to be ready to defend Church-Unity, Lay Preaching and Voltheir coasts. their coasts.

SPAIN seems to have sought a quarrel with Morocco. She also took up a position on her coast very near Gibraltar, and Lord J. Russel instructed our Ambassador to inquire about it, and pointed out that England would not consent to its permanent occupa-

There is in Italy one man who has at once head to direct, a hand to execute, and a heart which tells him what is right. That man is Garibaldi." He has no measures to observe with France. If he should obtain uccess, he will not consent to hold the Provinces which he liberates, as a fief of the French empire. He will not lend himself

Winter series of Lectures before the London Young Men's Christian Association. I ask you to print the following condensed summary of the lecture, as given in the Times. You will observe how it sets Knox in a new and more genial aspect before the English public, than he has generally been regarded as occupying. It is very seasonable, also, to be reminded that Knox exercised a powerful influence in England, in the days of the Reformation, and was the man whose influence—direct or indirect—secured the Rubric in the communion service which declares that in kneeling at the Eucharist, adoration of the elements is not intended.

always, in all ages under all circumstances, been one, into whitever branches divided, and by whatever in the scalled; and that this unity consists not in the accidents of time, place, rite or rule but in the essential one-ness of Body for all the members—oneness of Head over all that Body, oneness of Faith, oneness of Love, and oneness of Hope.

And, in the belief of this, we earnestly entreat the churche under our care to discountenance any stiment or practice which militates, in the late, against this plain instruction of the B line Word!

Resolved. 2d. List the greater manifesadoration of the elements is not intended.
Still, as long as kneeling, and not sitting, is the attitude, the Puseyites will have it in their power to practice their worship of Themse Alexander words.

Resolved, 2d, that the greater manifestation of the true spirit of unity among all who have been will ed by the same blood of Themse Alexander words.

England he was afraid the estimate of the great Scottish Reformer was one which fell far short of the mark at which he stands even in the eyes of Europe. In this part of the kingdom, Knox was mostly regarded as having been identified with a religious movement which did not concern the people of England, and in which men but little removed from barbarism played the principal nerly to a youthful Queen, and he and his followers were charged with the destruction of some of he most beautiful ecclesiastical monuments cotland. The Lord Advocate endeavored to show how far from accurate those opinions were; to point out what a deep, vital, and continuing interest England had in the cause of Protestant sm from its rise in Scotland till its triumph; to show the part which the Scottish Reformers, and Knox in particular, took, not in the Scottish Reormation only, but in that of England, and, still urther, how much this country, with its free nstitutions, its religious liberty, and its Protestant faith, owed to the steadfast hand with which the affairs of Scotland were conducted during the ew but eventful years in which Knox was substantially the ruler. It was a popular mistake to suppose that Knox was only a Scottish Reform-He was the comrade in arms, the companion misfortune, in labor, and to a great extent in pointion, of some of the best and noblest fathers the Anglican Church. In Scotland he spent is youth and his old age, but it was to England that he devoted the flower, of his manhood. (Cheers.) They who imagined that Knox was an unpolished and uncourtly man must have forgot-ten the training and experience he had had during is four years' residence in England, even if he had previously required that training. The everyday companion of the first nobility in England, the rivate chaplain of Edward VI., and frequently prought into contact with that Sovereign, the nan who spent his life at that time in Courts. bould never have been that rude, untutored savage which it had been the delight of some historians to represent him. Strong in speech and action he undoubtedly was, but that he had the manners, as he had the education, of a gentleman, no one who reads his history could entertain a hat he did not behave in the presence of majesty with all the courtesy and respect with which a gentleman should. In 1559 Knox was called nterval, Scotland, from being the scene of con-

the close of his address, was loudly cheered. tive rebels from out the Terai, so that they shall be heard as speaking in Christ's name, can no longer hide themselves.

FROM CHINA, it is reported that the treaty between China and the United States will not come into operation until matters are settled with England and France.

Field, and may be able to add some description of it in my next.

own powers of composition, replied: "I news of living water for thirsty souls, to have a volume of sermons by one Archbishop Tillotson, which I translated into Eaglish; after which the Archbishop himself "left her water pot and went her way into would not know his own compositions." the city, and saith to the men, 'Come, see

Our memories, as corrupted by the fall, did. Is not this the Christ?" and the fish die.

Activity. Resolutions passed by the Presbytery of Cincinnati,

WHEREAS, Through the inexperience and misdirected zeal of persons who have would not consent to its permanent occupation. Spain denies such an intention, and Lord John professes his satisfaction. But the place is still occupied, and the cunning Napoleon may make trouble of the matter some day.

Lord Ellenborough has unexpectedly declared himself in favor of Italian freedom, and has sent a sum of money to the fund for raising rifles for Garibaldi, and the army under his command. He is influenced in his views very much by a desire to prevent the aggrandizement of France. He says:

(There is in Italy one may who has a tone) participated in the recent religious moveof the churches, in the dreat work of saving souls; and, Where Lies the duty of this Presbytery, holding such truth as it does, and recognizing its plemn accountability to

Jesus Christ for the maintenance of this truth, to warn affectionately, but firmly, the churches under its care against error; Provinces which he liberates, as a fief of the French empire. He will not lend himself to the carrying out of the idea of the first Napoleon, that France should be surrounded by weak dependent States.

The Governments of Russia and Prussia are said to be agreed to enter into no Congress in which England will not take part. It is not yet formally announced that Great Britain has consented to take part in a Congress at all, although it is highly probable. The Central Italians are provisionally placing themselves under Prince Carignan, (brother to the King of Sardinia,) as Regent, who, however, has not formally recognized the movement.

The Lord Advocate of Scotland, (Right Hon. James Moncrieff,) delivered, on Tuesday evening last, the first of the Winter series of Lectures before the London Young Men's Christian Association. I ask you to print the following condensed sum. therefore,

their power to practice their worship of Christ in the elements, and to pretend to Grace, and who he the same spirit of Grace, and who he the same essential truth, transmute them into his body and blood:

The Lord Advocate, in a discourse commencing is that for which all Christians are bound The Lord Advocate, in a discourse commencing at eight o'clock, and lasting nearly two hours, but the interest of which never for a moment flagged, sought principally to exhibit Knox in the somewhat novel light of an English rather than a Scottish Reformer, with the latter of which characters his name is usually associated in the popular mind. Regarding him as a man whose name was engraven on the institutions of his country, which he might be said to have regenerated, he took a rapid glance at the more prominent parts of his career, premising that, although in Scottland the memory of Knox and the Reformation was now as green as in the sixteenth century, in was now as green as in the sixteenth century, in mony in regard to the doctrine and order of the Gospel, or giving countenance to the

sentiment that our Confession of Faith ought to be laid aside for some broader and more liberal basis of co-operation. Resolved, 3d, That in reference to VoL-UNTARY SOCIETIES, composed of persons from different denominations, for the avowed purpose of helping the Church to do her luty, organized upon the principles of independency and irresponsibility to any divine-ly constituted body of Christians, there is room for serious apprehension. Not that this Presbytery would in any way discourage any legitimate effort for the promotion of the Redeemer's Kingdom, nor impugn, in the least, the motives of any pious persons who have associated themselves in this manner. But it is the judgment of Presbytery as it has been the oft expressed judgment of the Church, and as all history and experience have proved, that the tendency of

such Societies, so independent, so absolutely

irresponsible, and often managed by men of

the least Christian experience, is to interfere with the operations of that divinely authorized plan for saving souls which God has been pleased to reveal, and according to which he requires his churches to act. This plan, as revealed in the Scriptures, this Presbytery regards as perfect, well adapted to, and all sufficient for the Church in accomplishing her Master's work, in all ages of the world, and under all circumstances. Resolved, 4th, That in reference to what usually styled "Lay Preaching," this Presbytery discriminates between what is egitimate and illegitimate in the efforts so denominated. The office of the Gospel Ministry, the highest as an instrumentality doubt. Mary herself sent for him over and over in the gifts of Christ to his people, is too sa again, and although she did not much like what gred in its origin, too solemn in its nature. cred in its origin, too solemn in its nature. he told her, there was no ground for imagining and too important in its relations to the Church and society, to be permitted to suffer the least invasion. Any attempt of persons, again to Scotland, and from that time to his death, however pious and singere, to assume to in 1572, he was substantially its ruler. In that themselves the prerogative of this office, either directly or indirectly, without a spetending factions, and of miserable wars waged by a petty nobility, began to exhibit a vigor of mind and opinion which from that time forward had not | thereto, is a usurpation which must provoke been without its due weight throughout the whole the anger of Christ, and if countenanced by of the kingdom. To that period he dated the the churches, will be visited upon them with first impulses of popular liberty in Scotland, and the existence of popular opinion. From that time learning began to flourish among the lower ranks of the people, and the foundations were set apart from worldly employments, is com-laid of that system of parochial schools which mitted the word of reconciliation with anhad made the name of Scotland respected and thority to preach the Gospel, as Christ's venerated. (Cheers.) The Lord Advocate, at Ambassador, speaking in his name, and standing in his stead. Only such a one has FROM INDIA we hear of the storming and the right from Christ to demand, authoritacapture of the Island and Fort of Beyt, in tively of the people, that his message shall the Gulf of Cutch, off the Bombay Coast. It be heard. To hear him is to hear Christ; s said that the ruler of Nepaul has at last to reject him is to reject Christ. For any made up his mind-no doubt under British one not so called, and not so separated from pressure—to drive the Nena and the fugi | the world, to demand, or thus ask that he

the office of the ministry, and a disregard of the ordinance of God. While this is true, the Presbytery would, however, be far from discountenancing any word of exhortation or voice of invitation, P. S -A Committee has been formed at unofficially given, either to believers to hold Edinburgh, to sympathize with Dr. Cheever, | fast their profession, or to sinners to come to of New York, in the position he now occu- Christ, uttered appropriately and prudently, pies in reference to the slavery question, and by experienced Christians, whose hearts are to assist him, by pecuniary gifts to maintain alive to encourage each other, and rescue souls from ruin. Without specifying the I close this letter very near to Flodden particular method of exhortation, an inspired Apostle has inculested this duty up followers of Christ, whether official or unofficial. And the Lord Jesus himself from his A WELSH curate being asked how he mediatorial throne, has extended the privimanaged to preach sermons so far above his lege to every one that "heareth" the good

and in Christ's stead, is a clear invasion of

the city, and saith to the men, Come, see

a man which told me all things that ever I

forgotten that the Lord Jesus has bestowed upon the Church special helps to those "who

labor in Word and Doctrine," in that divinely constituted Eldership which is so important a part of the New Testament Ministry. To them it pertains by virtue of their Divine ordination to conduct religious assemblies for prayer and exhortation; to catechise the people; to visit the sick; to bring home the wanderers, and diligently and constantly to "watch for souls as they that must give account." To the orderly and more faithful discharge of all which duties we would most earnestly exhort all who have received this trust-in doing which they shall both magnify their high

office in the eyes of the people, and hold up the hands of those whose great business, Resolved, 6th, That we affectionately urgo upon all the private members of our churches, the cultivation of an enlightened zeal in

their work of saving souls, that constrained by the love of Christ, as they have learned its preciousness by happy experience, they should endeavor in every proper way to bring others to enjoy the same blessedness; that they speak often one to another; that they co operate with their Pastors and Elders in building up the Church, by seeking out those who are living in neglect of the sanctuary, and persuading them to attend upon its stated services; by speaking to their unconverted acquaintances and neighbors, respecting the great truths that are proclaimed in the pulpit; and by bringing to the ministers of the Word those who are wakened and inquiring what they "must do to be saved;" that they may be instructed in a knowledge of the truth, and so become intelligent Christians. In this way will the members of the Church become efectual workers together with the ministry, in" "edifying the body of Christ," and a constant, steady, healthful growth of the Church be secured, "the ploughman overtaking the reaper, and the treader of grapes

While, therefore, this Presbytery would thus seek to warn against the encroachment of errors which have arisen out of the religious movement in our land, a movement which has extended to other lands, and for the merciful blessings of which every Christian ought to render devout thanks to God, and for the continuance of which, regulated by the Divine Word, all should most fervently pray, it would by no means discourage the present movement as a call from God every Christian to gird on his armor and battle for Christ. The night is far spent and the day is at hand. Time is short. Eternity is near. Souls are perishing. We must all soon give account unto God. This Presbytery, therefore, while acting under a igh sense of its responsibility to Jesus Christ, in guarding the churches under its care from harm, would, on the other hand, hid them beware lest fear of the evils above speified, should send, in any way, to prevent or relax vigorous efforts for the salvation of perishing souls. As a closing word of counel in the whole matter, it carnestly recommends to each church, united and perseverng action in its own special field of labor under the direction of those whom God has called to bear rule in his house. And thus while cherishing the true spirit of Christian unity toward churches of other evangelical lenominations, ever to go on abounding pore and more in the work of the Lord.

Published by order of Presbytery. SAYRES GAZLAY, Moderator. S. C. LOGAN, Stated Clerk. Cincinnati, Nov. 17, 1859.

For the Presbyterian Banner and Advocate. Western Colonization.

MESSES: EDITORS: -- My communication October 15th, to my friend R. on Vestern Colonization, has been the subject of animadversion in a late number of the Banner and Advocate. As you editorially remark. "The question is one of great im ortance to emigrants, and is intimately onnected with Zion's interests." It is this conviction only that leads me to trouble you

nce more on the subject. The statements I made are the hones convictions of my mind, resulting from long xperience and observation in Western fe, having had, myself, no little to do in this very matter of Western emigration, by ziving counsel to inquiring friends, and ssisting in the location of those who solicted the favor. The arguments and reasonng employed were drawn directly from the Word of God, and from the plain and obvious duty of the Christian to his Divine Master, and to his fellow men. And if he ought for opportunities to do good in the West, he would seek them, not in such a colony, but in some destitute community, or ncipient enterprise, as affording a field of much superior usefulness. And as to the facts on which the efficiency of this scheme is denied, as an evangelizing scheme, dapted to our new States and Territories, and which the writer thinks I should have produced, he is a little too fast, Their programme assumed the fact that their scheme was the best way to come West, and the best way to do good. I denied the fact assumed; and when they proceed to estabish their premises, I am ready to produce rebutting testimony, and testimony that will go to establish the point that the same amount of men and capital may easily accomplish a hundred fold more, in the

In regard to the common method of emigrating West, the gentleman assumes the following: "If professing Christians are so sparsely settled throughout the growing populations of the West as to be lost to church organization, and unable to operate conservative influence; like too little salt on a mass of meat, they will be absorbed. overwhelmed, or putrified."

I have traveled more or less for the last twenty five years over our Western country, from the Ohio to the utmost borders of the States, and I have yet to find one single settlement in which there were three Chris tian families of any Evangelical name, who did not attend, as they had opportunity, to the means of grace, and labor, according to tention to retain or renew their church relations; but that militates nothing against the true Christian, who goes forth at the of old, and erects his altar where he pitches

his tent. But if this gentleman's assumption is true, how are these "growing populations" to have the Gospel? Plant Christian colonies, he replies. That might do for some of the smaller islands of the Pacific Ocean, are like those ponds where the frogs live Resolved, 5th, That whilst thus uttering but how will it apply to our country?

supply this territory and these millions in this way; that is, by such Christian cole. nies? Are we so inexhaustible in agencies that we may lavish them out in this profusion? Very, very far from it; and hence we shall show our wisdom by pursuing the ordinary and more efficient method which we have heretofore pursued. A dozen churches, with from six to twelve members each, have been organized within the last eight years, over territory which we had before passed by. These new enterprises are supplied with laborers under whose faithful ministry their membership are growing in grace and numbers. Some of these families had been here for twenty yearssome of them much less. Why were they not subsorbed, overwhelmed, or putrified?"
Simply because where grace is, there it

abides, whether its possessor sojourns in Gath, or dwells at Jerusalem. The gentleman is not a good Calvinist. I may now show the operation of this scheme on our Church; first, as it regards our present enterpises; secondly, as it respects our future prospects.

First. As it has always been, and as it is at present, emigration is a fruitful and most important source of increase to our new organizations in the West. Every missionary knows this; every church feels it. Like the mighty Nile to Egypt, it fructifies and enriches wherever it flows; and like that, if it fails to overflow the land, sterility and famine inevitably follow. Cut off the tide of Presbyterian emigration from us, and turn it into mammoth Christian colonies; make it the order of things that her membership, in coming West, must, like the Mormons or the Socialists, come in communities, and settle in communities, and you inflict upon us one of the greatest calamities that can overtake us. Our feeble churches and mis-

sionary enterprises must remain, for years, in their feebleness—a burden to the Board of Domestic Missions, and a discouragement to the toiling missionary; and many of them must actually die out. This will be the inevitable result; just as certainly as you turn aside the enriching stream, the vine, that flourishes upon its banks, must wither and die. Whereas, if the men and capital of this colony were judiciously scattered over a score of our mission churches, which I could designate, they would, in less than three years, with the blessing of God, lift them off the Board, and make them selfsustaining congregations. How much more putting forth of Lay effort in this great and noble a work this would be, and how much glorious work. Rather would it regard the more noble a field for Christian activity and Christian philanthropy, than sitting down in a compact body, to take care of one another -A making horse shoes for B, and B grinding corn for A, &c., &c. But, secondly. It operates disastrously

upon our future prospects. As an indispeneable beginning to a church organization, we must have the materials. These materials are the Presbyterian families we find scattered through the growing populations of the West. Without these we can do nothing. That city, town, village, or community in which you do not find this material as the germ of your future church. vou may as well abandon at once, and expend your labor to more profit in the right place. Every experienced missionary is satisfied of this. And what is the reason? Simply because the ground is occupied by others. The members of other churches are there and are followed, or rather accompanied there by their respective shepherds, who build their folds, and gather and feed their flocks. But where are ours? Where is our grain of mustard seed planted there, to grow a stately spreading tree, so that the fowls of the air may come and lodge in the branches thereof? Where is our handful of salt, to cast into those fountains, to heal their bitter waters? Stacked up some ten, twenty, fifty, or a hundred miles off, as the case may be, on some fertile prairie, most wonderfully productive, most wonderfully conservative; while these "growing populations," from which we would exclude our people in pairs or clusters, may go to heathenism or infidelity, so far as we are concerned. They are none the better for us. Now I maintain that we have no right to bring such disaster upon our Church, and such evils upon our country, as this project involves. For this reason, I lift my voice against it; and feeble as that voice may be, it will not cesse to raise its warning against

such suicidal measures. Passing over the fact that the gentleman's article displays more temper than the occasion calls for, there is an evident effort to dispose of this subject in a summary and authoritative manner, as if the wisdom and the experience were all on one side. "I was born," says he, "in what was the West-born among the Indians." Abating the astonishment that arises at a fact so remarkable, what is the conclusion arrived at? 7 Therefore, (it's a most logical deduction,) therefore "my experience is as good as J. F.'s," who has "no experience in the matter." Query: If the latter, then, has none, how much has the former? But this is not all. "The exodus from Egypt was a specimen of concerted emigration, "naed as a means of spreading the true religion" among the inhabitants of Canaan? and they would have accomplished their mission much earlier. "had it not been for the croaking that started objections, and discouraged the people from going forward in the enterprise!" And Lot was a specimen of the folly of going "out alone" to convert the Sodomites; for, "unable to operate a conservative influence," he abandoned the place, 'absorbed, overwhelmed, or putrified." And even this is not all. "Must a system so synthetic in theory as Presbyterianism, be forever torn into imbecile fragments by a selfish and inconsiderate centrifugalism?" It is not to admire the sublimity of this utterance, that I quote it—though this is worthy of note-but to show its wisdom, by laying it beside the words of Solomon, which are apropos to this case, that you may see how charmingly it harmonises: "There is that scattereth and yet IROREASETH, and there is that withholdeth more than is meet, but it tendeth to POVERTY." Lastly. I am sorry that the article under

review seems to breathe so much of the spirit of selfishness. "Son, go work to day in my vineyard," saith the Divine Master. the measure of their ability, to promote Yes, replies the advocate of this pleasing their religious welfare. It is true, as I soheme; only make it easy, to avoid the heat said before, that there are those who, in and burden of the day. If the church, and coming West, have left their religion in the school, and store, and smith shop, and mill, and physician, be "far off," and if the place where I am to worship be a log schoolhouse, or under some shady oak, I pray thee have me excused. If all the inconveniences call of Divine Providence, as did Abraham of a new country be forestalled, and if every appliance of human comfort be furnished, I can consent to go. Now, I say nothing against human comforts; they are good and proper; and, as the gifts of Divine Providence, are to be received thankfully; but what sort of religion is "my religion," if these must be the condition of my going into any part of my Master's vine. our warning against all encroachment upon he ever been over the West of our land, or | yard? I should think, a selfish religion. | can be made of them.

the functions of those who by Divine autho- | has he any conception of the vastness of | And if this deliverance breathes the animus rity are commissioned to "preach the word, its extent, and of the teeming millions who of the scheme, I greatly fear that selfishreprove, rebuke, and exhort," " in season are spreading over it? Can a Church of ness may have as much to do in the moveand out of season," we would not have it such limited extent and limited resources ment as Christianity. Is the thought uncharitable? -

For the Presbyterian Banner and Advocate Have you a "Thus Saith the Lord"?

Dr. Baker, in a letter to his son, makes a playful remark about his bees, and then adds, "Industrious creatures! is it right to rob them? But I suppose they were made for the use of man. Our Saviour took a piece of a broiled fish, and of a honey comb, and did eat. Let every thing have a Bible warrant." This was deducing from Scripwith the same from what is "ex-

pressly set down in Scripture." Now it appears to the writer, that many good people are in unnecessary perplexity about their duty, because they do not find express permission or direction in the Bible. They think that they have not a "Thus saith the Lord." The consequence is, that many duties are really left undone, for fear of going beyond what is written. While they do right in guarding against what is unwarranted, they err in overlooking the general tenor of Bible teaching.

They are crippled and in fear, feeling their way cautiously, and often refusing to unite with their brethren in worship, and in those noble Christian enterprises that are blessing the world.

Our Confession of Faith seems to take the right and safe ground. Chap. I.; Section 6-" The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence, may be deduced from Scripture." "Conclusions," says Shaw, "fairly deduced from the declarations of the Word of God, are as truly parts of Divine revelation, as if they were expressly taught in the sacred volume."

Because I cannot show a "Thus saith the Lord" in so many words, for the change of the Sabbath from the seventh to the first day of the week, I am not bound to keep the seventh as the Sabbath, when the spirit of the New Testament favors the change. So it is with the baptism of infants. I cannot show in so many words that infants are to be baptized, and yet I infer from the general tenor of the Bible, that they are. So it is with the use of hymns in the worship of God. It is contended that we we corrupt the ordinance of praise in singing any thing but the Psalms of David. But were we to admit (as I do not,) that there is no express warrant for singing anything but David's Psalms, still the use of hymns is right, according to the main drift of the prophecies and of the New Testament. Where do we get any direct warrant for praising God in rhyme? or in metre? The Pealms of David are neither in rhyme

nor in metre. Farther: Temperance Associations and pledges are objected to, because God's Word is silent on the subject of their use. Those who object, forget that the Rechabites were pledged and associated total abstinence men. Must we have a "Thus saith the Lord" for all the modes of conducting all good enterprises before we enlist in them? Then we may bid farewell to every moral reform. The manner of carrying out benevolent enterprises must be left, as it is, to the sound

discretion of the wise and good. Because there is no express warrant for Temperance Societies, many worthy men make little or no effort to arrest the evil which is spreading desolation and death through all our borders. The circumstances of every age point the Christian and the Philanthropist to the proper means for promoting virtue and repressing vice; but still philanthropists who disregard the Scriptures, or whose efforts are in opposition to the Scriptures, are pseudo-philanthropists, and often become fanatical and dangerous. Let the Scriptures be the basis of all philan-

Let us "eat honey," both because it is expressly approved of in the Bible, and because it is good."

For the Presbyterian Banner and Advocate.

Centre Congregation, Mercer County. MESSES. EDITORS :- I take this method of informing your readers, and the people of God, that a great revival has been experienced here. This congregation was formerly under the charge of the Rev. John Munson; but since last June it has been vacant, except when supplied by the different brethren, and during that time nothing worthy of notice took place. We obtained the services of the Rev. J. R. Findley. of Mercer, who preached on Sabbath, the 6th of Nov. We did not intend to hold a protracted meeting at that time; but an unusual interest took place, and the meetings were continued. During the greater part of the time of the meetings, an unusual solemnity seemed to pervade the congregation, betokening the Divine presence, and Christians felt that God was working with them, and for them. Every lover of God was fully aroused, and the burden of their prayer was, "O Lord, thou son of David. have mercy on us." God answered their

prayers, and many sinners were converted, and gave glory to him. The meeting was continued till last Sabbath, when the sacrament of the Lord's Supper was administered, and seventy three persons were received into the communion of the church; for which work of Divine grace we would render to Almighty God, sincere and heart-felt thanks, gratitude, and

adoration. In addition to the services of Rev. Findley, we had, toward the close of the meetings, the services of the Rev. Boyd, of Harrisville, and the Rev. Walker, of Plaingrove. The Rev. John Munson was also present during a part of the meetings; and seemed to take a deep interest in them. This old veteran of the Cross was again willing to "come up to the help of the Lord against the mighty," and no doubt the hearts of many were gladdened by seeing this father in Israel amongst them once

Yours for the cause of Christ. J.B.

JERUSALEM. - A Syrian correspondent says that Jerusalem has been making rapid des of late toward a new and its progress has been watched with interest the most intense, on the part of those who associated with the name of the Holy City ideas of the Millennium and the speedy return of the Jews. Large buildings, convents, hospitals, and churches, are rising in every direction, and thousands of Russian employees and Jews are becoming residents of the place.

THERE are minds, as well as lands, of so harsh and crabbed a disposition, that little